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WITHIN — AD INFINITUM

Students of G. de Purucker, who heard his resonant voice as well as studied his written page, will recall that when he used certain phraseology he was careful to explain that his words were not mere figures of speech or decorative expression, but that they meant literally what he said.

The *spaces of space*, the *heart of the heart*, the *core of the core*, as used by him were not poetic trope, but meant what the simple English words convey — spaces and worlds and beings within spaces and worlds and beings; and, again, within and within and within spaces and worlds and beings. And the *heart of the heart* or the *core of the core* meant the spiritual essence within the spiritual essence — within, *ad infinitum*. We must not be fooled by the simplicity of the words. Within them lies an enlightening philosophy for our moments of reflection and meditation.

Let us give thought to this last phrase: the *core of the core*, and apply it to the esoteric philosophy itself. Perhaps it will be difficult for any one of us to say exactly when he knew in his interior being that the truths of Theosophy were the Truth. But the time came when he did realize this — not in a way that appealed merely to our emotional nature, but to our complete being.

Two things then we knew: that there is an Inmost of our being which knows truth; and that there is today existent in the world a Body of Truth which is the outer expression of that truth; and that in our modern age this outer expression is best stated in the writings of H.P. Blavatsky or the written words of her Teachers, or those who since H.P.B.'s death have carried on her work, faithful to the esoteric tradition. And from that time on, realizing this — whenever it came — for some perhaps yet to come — but realizing it, our lives have become transformed, and we have at our command those articles of faith or those instruments of measurement which help us test all things or measure all things in the light of this enduring body of truth.

But such is not the end-all. The student of the Ancient Wisdom cannot stop there and let contentment flood his being. He must ever seek to pierce within his own self, or within the body of truth seemingly without, deeper and more constantly, until he realizes something viable in his life of the meaning of the words *within the heart of the heart*, or *within*

the core of the core. When he does so, the meaning of the simplest truths deepens. Where is that seed which harbors the secret of its life? Where is that life that gives life to the seed? Where is that *laya* center, that dissolving point, where relative matter surrenders before the power of spirit? Where is the key that unlocks the door to the chamber of initiation? Where is that other dimension from which we draw strength and light and love and insight? It is within — within the core of the core of the core of our being.

We see how in just this one particular we owe a debt to those who have taught, faithful to their posts as teachers. Life is now no longer a negative unrolling of a patterned scroll. It becomes for those who seize these ideas a conscious and constant series of awakenings.

— W.E.S. (Sent originally to the Annual National Convention of Theosophical Groups (Point Loma), The Hague, Holland, in response to invitation from J.H. Venema, June 1958, for a few words from San Diego friends.)

AND WE QUOTE . . .

Secrets — Within Every Flying Particle of Dust

The earnest Occultist and Theosophist, however, sees and recognizes psychic and spiritual mysteries and profound secrets of nature in every flying particle of dust, as much as in the giant manifestations of human nature. For him there exist proofs of the existence of a universal Spirit-Soul everywhere, and the tiny nest of the colibri offers as many problems as Brahmā's golden egg. Yea, he recognizes all this, and bowing with profound reverence before the mystery of his own inner shrine, he repeats with Victor Hugo:

*“Le nid que l’oiseau bâtit
Si petit
Est une chose profonde.
L’oeuf, oté de la forêt
Manquerait
A l’équilibre due monde.”*

— H.P. Blavatsky, “The Last Song of the Swan”
in *Lucifer*, V, No. 30, February 1890

Loyal to the Idea

There is a hero-worshipping tendency clearly showing itself, and you, my friend, are not quite free from

it yourself If you would go on with your occult studies and literary work — then learn to be loyal to the Idea, rather than to my poor self. When something is to be done never think whether I wish it, before acting: . . . I am far from being perfect hence infallible in all I do You have seen . . . that even an “adept” when acting in his body is not beyond mistakes due to human carelessness.

— *The Mahatma Letters to A.P. Sinnett*, pp. 323-24

Hermeneutic

Theosophy is hermeneutic, as the old Greeks used to say — that is to say, it is the interpreter. Theosophy interprets the old religions and philosophies of the past, and shows that in the background of each one is the same identic Message. It shows that the divine powers within men have been working from untold ages in the past. It shows men their divine origin, that they are incarnate gods, that all kinds of possibilities lie before the man or woman who seizes this truth and lives in accordance with it.

— G. de Purucker: from a talk in the Temple, Point Loma, California, March 2, 1930

An Individual Matter

In spiritual and religious matters, even more so than in temporal, it is in the last analysis an *individual* matter. No one should be coerced or persuaded to join this or that body. The individual must exercise his own free will and whatever measure of intuitive discernment he has developed, to choose that path or that group which appeals to him, not necessarily judging it to be better than all others, but *the right one for him at his present stage of development*. No one else can decide this for him.

— Elsie Benjamin in *Bulletin* No. 160 of Corresponding Fellows' Lodge of Theosophists

A Healthy Exchange of Opposing Views

Where there is humility and understanding and a common ground of mutual respect and trust it is indeed possible to have a worthwhile interchange with someone of diametrically opposite views. When this happens on a group level, it is even more worthwhile. The ability to agree to disagree without rancor, to allow others the right to their opinions, is probably one of the surest signs of a mature adult. We tend to underestimate the power of a healthy exchange of opposing views to resolve any situation. “From the shock of ideas springs forth light,” as the French proverb goes

Each of us is unique in the universal scheme and must find the inner freedom and spontaneity to express that uniqueness, yet at the same time, we can become that realness in ourselves only to the degree that we recognize and feel the bonds of concern that link us each to all and all to each.

— Ingrid Van Mater, *Sunrise*, June/July 1985

“Unpopularity” —

Unpopularity — We hate but those whom we envy or fear. Hatred is a concealed and forced homage rendered to the person hated; a tacit admission of the superiority of the unpopular character.

— H.P. Blavatsky: “From An Unpopular Philosopher”, Blavatsky: *Collected Writings*, XIII, 46

First Rules

A Theosophist, if he contemplates Adeptship, must not revenge himself. He must suffer in silence rather than excite in someone else evil passions or the desire to revenge himself in his turn. Non-resistance to evil, forgiveness and charity, are the first rules of discipleship.

— H.P. Blavatsky: “Misconceptions,” *Le Lotus*, Vol. I, No. 6; also *Blavatsky Collected Writings*, VIII, 81.

UNITED YET INDEPENDENT

Henry T. Edge

This article was originally published in *The Path*, New York, Vol. IX, May 1894. As many of our readers know, Henry Travers Edge was a personal pupil of H.P. Blavatsky in the London days. His life is an example of one who, in simple words, gave his all to the great cause of Theosophy. From the 1890's until his death in 1946 the pages of theosophical journals carried his always clear, sometimes trenchant but also witty articles that bear the mark of the ‘true student’ on which one can rely. In 1899, at the age of 33, he resigned his post as Demonstrator in Practical Physics at the Royal College of Science, South Kensington, England, and joined the Theosophical Headquarters Staff at Point Loma, California. A quite full account of his life is given in the Bibliography section of *Blavatsky Collected Writings*, XII, to which readers are referred. — ED.

In cooperative work, as in every other problem before students of occultism, there are two extremes to be avoided and one right course to be maintained; two evils opposed to one good; a pair of opposites reconciled by a unity; and in cooperative work, as in other problems, many make the mistake of avoiding the more obviously wrong extreme which is less obviously wrong. A body of workers should neither repel one another nor lean on one another. The former maxim is so obvious that no one fails to recognize its truth and to strive to act in accordance with it; but there are many who, in doing so, rush to the opposite pole of weak reliance on others. Workers should cling to the cause, not to each other; for if they cling to each other, the failure of an individual will be disastrous for the whole; while, if each one clings to the cause, each one must be torn away separately or the whole fabric can be destroyed. The pillars of a temple do not lean up against one another, neither do they counteract each other; each stands firmly on its own base and is independent of the

support of the others, yet all unite in the common object of supporting the dome. We must be as the pillars of a temple, helping one another, yet independent and each on his own base. The destruction of one or two does not seriously impair the building, for the others will stand firm.

In unity is strength, and though we must be united in a common object, yet we must not lose the advantage arising from our individual unity. A body of workers all mutually dependent constitutes a single united center of force; but if, while maintaining their unity of purpose, they retained their independence of individual action, they would be more powerful, for they would constitute a number of separate centers synthesized by one great center — a number of unities forming one cardinal unity. When many members of a body are self-reliant, their self-reliance synthesizes itself into a great power and stability, and the total force is much greater than it would be if they all leaned up against one another. It is a law of nature that a number of *logoi* or individuals should constitute collectively a single superior *logos* or individuality. Our Egos, though each acts independently, all emanate from a single central *logos*, of which they are only parts, but whose quality of egoism each reflects. Our bodily organs, though each has a separate function, all unite to form the whole man. They do not thwart each other, nor absorb one another's functions, nor combine to do the work of one. We should be like the rays of the sun, which shoot in all directions and yet are but fulfilling the separate details of a single organized plan. It is upon this very diversity of course that depends the successful carrying out of that plan; for were all the rays to shoot in the same direction the sun as a luminary would be a failure. This illustration also serves to show us how two people pursuing opposite courses can yet subserve a common end; for to every ray there is another that shoots in the precisely opposite direction.

Why should we try to persuade our friends over to our own views, or grieve because they differ from us in details? Would we have all workers do the same work, all climbers ascend the same path, all occultists follow the same ray of truth? Light has many hues and the sun has many planets; and though there is a maxim to the effect that those not yet qualified to be suns may remain for the present humble planets, no reason is given why we should all be the same planet. A general, in conducting a campaign, assigns to each division of his army a particular portion of the work he wishes carried out; a master-printer assigns to each operative his due share of the work in hand, one setting the type, another reading the proofs, and so on. Each subdivision does its own work without interfering with the work of others, and through this simultaneous carrying out of many dissimilar details

the whole plan, for which all alike cooperate, is successfully accomplished.

Though most of us recognize this principle in matters of external work, there are many who fail to carry its application into more interior departments of our work; it applies equally well to methods of thought and ways of looking at the questions that affect our moral life. One student may, through the exigencies of his own nature, be impressed most strongly by the value of fiery energy, while another may open his faith to the principle of "power through repose". If these two should try to convert one another, they would be merely wasting time and labor, and the work of both would be hindered. Each should do what is best for himself, and leave the other to follow what is best for him. We are all necessarily impressed with different aspects of the great problem, and must therefore all work on different tasks, but, while recognizing our own method as the best so far as we ourselves are concerned, we must frankly acknowledge the equal importance (to the general body) of our brother's plan.

Many are the paradoxes that present themselves to the student of occultism, and among them this is not the least important — to work in perfect harmony with our colleagues, and at the same time to work as if upon our own individual effort depended the whole enterprise. To realize this we must be united yet independent.

"... NATURALLY AND QUIETLY"

The growing interest in "networking" or "fraternization" throughout the Theosophical Movement suggests inclusion here of this extract from G. de Purucker's 12th General Letter, dated March 31, 1932, published in *The Theosophical Forum* (Point Loma), Vol. III, No. 8, of April of that year. — ED.

Up to the present I have carefully refrained from stating with fullness and clarity just what my own views are as regards the structure and government of the super-Society that I have in mind and have written and spoken of, because I have felt that it would be better to reserve such statements for a later date when I could set them forth to ears rendered sympathetic by experience. But I will say this, however: I do not care two pins about the structure of such a super-Society as I have proposed, nor how it shall be conducted, although my own feeling is that the less 'government' such a super-Society has, the better for it, and the fewer officials the better, and a complete absence of organizational politics would be the best of all. And I might add that I am convinced that such a super-Society will be brought into being not as a result of round-table conferences, nor of oral or written agreements drawn up by leaders and representative members of the various Theosophical

Societies, but solely as a natural outgrowth of the preliminary and previous work of Theosophical fraternization, which must precede the coming into being of such a super-Society — be the last called what you will. This fraternizing brotherhood we must have before any such super-Society is founded; it is the feeling of genuinely mutual trust and confidence among Theosophists, *i.e.*, among the various Theosophical Societies, that must exist before it would be safe to undertake the formation even of the super-Society that I have in mind. Theosophists must learn to trust each other, and to believe in each other's honor, and to recognize the sanctity of the pledged word, before any such super-Society could logically and properly and successfully come into being

Let the Lodges of the different Theosophical Societies learn to meet together in our common Theosophic work; let the Lodges of the different Societies learn to co-operate in Theosophical activities; let the Lodges and let the individuals of the different Theosophical Societies learn to trust each other as honorable men and women, before we undertake the erection of a common spiritual Home — and by these words 'common spiritual Home' I mean the super-Society that I hold as an ideal in my heart . . . a Temple of Truth, a Temple of Brotherhood, builded of the fabric of human understanding and conscience, a successful and lasting Memorial of those Theosophic principles, based on Nature's own spiritual processes, which have been given to us by the Masters first through H.P.B.

I am convinced in every atom of my being that our re-union will some day come about, but it must come naturally and quietly, and be a sure and steady growth, and its roots must strike deep into human hearts; and hence I feel that any political makeshifts or an inopportune structure such as a Federation of Theosophical Societies as they exist at present would not only be futile but dangerous to the cause of being or of becoming, as I see it, a fruitful field of discord, of political wire-pulling, and of new and even greater disharmony than that which unfortunately exists even at present

. . . the only solid grounds upon which to build for the ultimate reunion of the various Theosophical Societies in the Spiritual Brotherhood of which I have spoken, are spiritual and intellectual — in other words mutual confidence, mutual trust, mutual esteem and respect; and it is fraternization more than anything else which at the present time will work strongly to bring these noble qualities to the fore. It is on spiritual foundations alone, I am fully convinced, that a future reunion of all Theosophists can be achieved, and it is therefore these foundations, as above stated, that we must work for and lay as the preparation for the super-structure of the future.

We can always fraternize; we can always work together; we can learn to trust each other and to respect each other and to have common fellow-feeling for each other as Theosophists. On this ground I stand, and on this ground, for the present at least, I must remain; but let us fraternize! . . . let us be brotherly, let us fraternize!

WHAT ARE WE REALLY DOING FOR HUMANITY?

D.J.P. Kok

We had hoped for more biographical information about Mr. Kok since receiving formal word of his death last June 17, 1985, as what we know from the historical point of view is scanty, namely: the Cabinet of the T.S. (Point Loma-Covina) in November of 1946 elected Col. Arthur L. Conger to head their Society. He appointed William Hartley to succeed him, but on Conger's death in 1951 the then Cabinet accepted James A. Long as their leader. Mr. Hartley then left Covina to continue his efforts elsewhere. On his death in 1955 we understand that Mr. Kok was appointed his successor. His Society in recent years has had its headquarters at The Hague, Holland, and affiliated with it is the International Study-Center for Independent Search for Truth. Should additional details be received we shall report them in these pages. In the meantime readers may be interested in the following extracts from a letter by Mr. Kok to Iverson L. Harris, written May 8, 1977. — ED.

The time has come more than ever before, I believe, to lay more stress on the strong connection between the Theosophical teachings and man's responsibility in social affairs. Day by day it becomes more clear that there is a big gap between the intellectual and technical developments in the world on the one hand, and the behavior of men on the other. That gap can and should be filled by a knowledge and practice of Theosophy which, being so adequately supported by a logical system of teaching, offers that needed basis for a sound conduct of world affairs.

But even among those claiming to be students of H.P. Blavatsky it seems difficult to "learn to discern the real from the false." Our prejudices always are the greatest hindrances to seeing Truth, though they easily can be challenged by asking ourselves: "Do I know all that should be known for judging men and situations? Am I wise enough to declare 'I cannot be wrong?'" Then, reminding ourselves of the attitude of Sokrates shown in his *Apology*, the answer is clear enough: "I do not know something of real importance; so let me investigate and try to find reality."

Then we have no need to hide under anonymity, for we are ready to accept when shown we are wrong. We cannot be hurt by it as there is nothing that can be hurt but our personality. Have not our Teachers constantly laid stress on the giving up of the personality in an effort to try to become as impersonal as

humanly possible? Well, if only the 'students of H.P. Blavatsky' — which means really to be students of the esoteric philosophy — would remember this very simple admonition there would be no quarreling about Crosbys and Tingleys and Besants and Leadbeaters and de Puruckers and so on and on, as only the fruits of their work would be recognized as being of value so far as those fruits are valuable for the progress of mankind.

We should pledge ourselves never knowingly to injure anyone by deed, word, or even thought, though this does not mean we should withhold protest against deed, word, or thought that does injury to our knowledge, whether against Theosophists or any others who try to serve their fellowmen along the lines of justice and compassion. Let us be kind and compassionate, but let us also call wrong what we *know* to be wrong. Let us act and think in accordance with our great 'starting point', that Brotherhood is indeed a fact in Nature, but let us not forget that it is our duty to declare war on all that is shown to be contrary to that real Brotherhood. I strongly believe that in so doing we shall in our forward progress find 'the enemy'; but, equally, I feel sure that we shall prevail by our declaration of war on prejudices, injustice, and selfishness as by our declaration and untiring effort to forget ourselves.

So much work has to be done, and our powers are limited, alas, by elevating unimportant personal things to 'principles'. If only the many thousands who claim to be interested in Theosophy would pause and ask themselves what they are really *doing* for the benefit of humanity, recalling Master's words, ". . . you must be aware that the chief object of the T.S. is not so much to gratify individual aspirations as to serve our fellowmen . . ." then there would be a basis for a powerful movement able to show the way out of the desert human beings are making of this beautiful world.

I am sure that this cry of my heart is not new to you. But sometimes it seems necessary to repeat the things we know, perhaps only for the purpose that we should never forget them!

A WISE MAN

by William R. Laudahn

We all know that "wise men" lived long ago. But there have always been a few — even now, with all of our mix of failures, successes, freedom, repression, prejudices, and unpopular ideas. This spiritual-intellectual scene was repeated in the India of 2,500 years ago. It is commented upon by Sri Gaudapada, the preceptor of Sri Sankaracharya's guru.* He

accepted universal principles and non-dualistic Vedanta. The teaching is that each is an aspect of the One. To Madame Blavatsky this is "the nearest exponent" of Theosophy. In such a comprehensive position, Gaudapada found the right base to mount his realistic religio-philosophic compromise.

He addressed skeptics and free thinkers who were not inclined to accept any authority other than their own reason. Many were Buddhist philosophers of the atheist-nihilist school. First he joined them in denouncing dogmas and casting down idols raised by fear. Then, the All-Inclusive was declared, for he could not conceal the fact that each person and object is in and of Atman, the Absolute. The natural conclusion is that the 'realized person' is not in conflict with others and their methods and ideas, in an arena where motion and change are pervasive. This ancient wise man was aware that ignoring conflict and opposing ideas is not sufficient to render them harmless — unless placed in a larger context.

Gaudapada noted that consciousness is not limited to the person, but encompasses Ishvara, the divine-personal aspect. To deny this, he observed, is to deny the higher phase of one's self. Here is an early recognition of the distinctions of the lower and Higher Self. The latter, in particular, is identical with mystical Permanence. As Gaudapada stated, "the highest Truth is that the Self is never born at all."

The core of our being, a part of That, is also unborn. The closest that popular expression can approach this, is to call it 'God'. The use of this word, however, involves us in limitations associated with it. Theosophy, then, finds it better to use the Vedantic 'Atman', or the philosophic 'Absolute'. In the Gnostic and Kabalistic insight and formulation, adopted by H.P. Blavatsky, this may be reduced or simplified to the "nameless . . . NOTHING and DARKNESS."† In this case, of course, theosophical thinking implies the invisible spiritual substance and source material and the supernal Light, appearing as darkness to the worldly.

Short of full realization (which is difficult), the mere recognition of these concepts is liberating. We are freed from the tyranny of primitive religious dogmas. At the same time, we avoid the trap of crude materialism and Atheism. Instead, we have Pantheism, which says that God is All. Madame Blavatsky used the term "esoteric pantheism." She wished to emphasize that it is not only 'all' that is seen, but to *include* the invisible, the spiritual. Many

* See *Mandukyopanisad* (with a Summary of Gaudapada's *Karika*), Swami Sarvananda, Sri Ramakrishna Math, Madras, India, 1972.

† *The Secret Doctrine*, I, 55.

* *Op. Cit.*, I, 350.

people assume that Pantheism is naturalistic, only, saying that God is Nature. That, and super-nature, too. Such is the brilliant area that Gaudapada pointed to in ancient India. In her own remarkable way, H.P.B. set out to accomplish that in modern times. It is up to us to attempt to absorb the Absolute, as we are absorbed, and set out on the way to freedom and understanding.

SELFLESSNESS: THE PARADOXICAL KEY TO HAPPINESS

Vicente R. Hao-Chin, Jr.

The following is the "Thought of the Month", in the March, 1985 Newsletter from the National President, The Theosophical Society in the Philippines.

The Road to Self-Realization is strewn with paradoxes that none but the wise will recognize and pick up. We have in the past been baffled by statements such as "Kill out ambition . . . But work as those work who are ambitious." This month, we shall encounter yet another one.

It is one of the many paradoxes of psychology," wrote J. Arthur Hadfield, "that the pursuit of happiness defeats its own purpose. We find happiness only when we do not seek it."* Andrew Carnegie, one of history's richest men, saw this wisdom when he wrote: "The key to happiness is renunciation."

Indeed, to yearn to satisfy oneself is the surest way to a miserable life. The man who drinks to satisfy himself will end up satisfying nothing. The parent who yearns for the respect and gratitude of his children is inviting painful disappointment. The husband who expects the doting service of a wife is headed for marital trouble. The man who yearns for happiness is almost sure to be an unhappy person. Think of it for a moment, and its truth will become evident.

"The secret of being miserable," quipped George Bernard Shaw, "is to have the leisure to bother about whether you are happy or not."

Self-centeredness — the tendency of the ego to seek satisfaction for itself — is guaranteed to bring unhappiness in its train. Its opposite, non-self-centeredness, is the golden key to being happy and fulfilled.

What is it to be non-self-centered? It is to live and act without habitually expecting self-satisfaction. It is not at all an unusual behavior. This trait is not the monopoly of saints. When a soldier valorously fights in the lines, knowing that a bullet or shrapnel can suddenly end his life any time, he is acting without placing his self-interest to the fore. When a mother wakes up in the middle of the night to feed

a crying infant, she does so without fretting about her own interrupted sleep. She will even smile and blissfully coo the baby. Without doubt she is a happy mother. On the other hand, the mother who feels irritated and ignores the cry of the infant is more probably unhappy as a mother. Similarly, the soldier who continually thinks of his own safety and fears for his life will indeed be a most miserable soldier.

It is a paradox of life, but true, that he who asks for satisfaction will not get it in the long run. And when once he gives up the quest for self-gratification and begins to live for others he will find himself standing at the gateway of happiness. By denying himself, he would have found himself — his true Self — the true fount of happiness.

J. B. Priestly wrote: "There is in happiness an element of self-forgetfulness. You lose yourself in something outside yourself when you are happy; just as when you are desperately miserable you are intensely conscious of yourself, are a solid little lump of ego weighing a ton."

"In every part and corner of our life," wrote Robert Louis Stevenson, "to lose oneself is to be gainer; to forget oneself is to be happy."

Hence it will be seen that great men and women are those who spend their lives not for themselves but for some great cause. The psychologist Abraham Maslow found that self-actualized persons, such as Albert Schweitzer, Eleanor Roosevelt, D.I. Suzuki, are those who immerse themselves in great causes outside of themselves. They find meaning, happiness, and purpose in life.

One who endeavors to enter the path of swift unfoldment will see better the wisdom of the great elder teachers of humanity on the subject of selflessness and renunciation. He begins to understand that abstruse and alarming statement of H.P. Blavatsky: "Neither is Theosophy the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation." (*Blavatsky Collected Writings*, XII, p. 450.

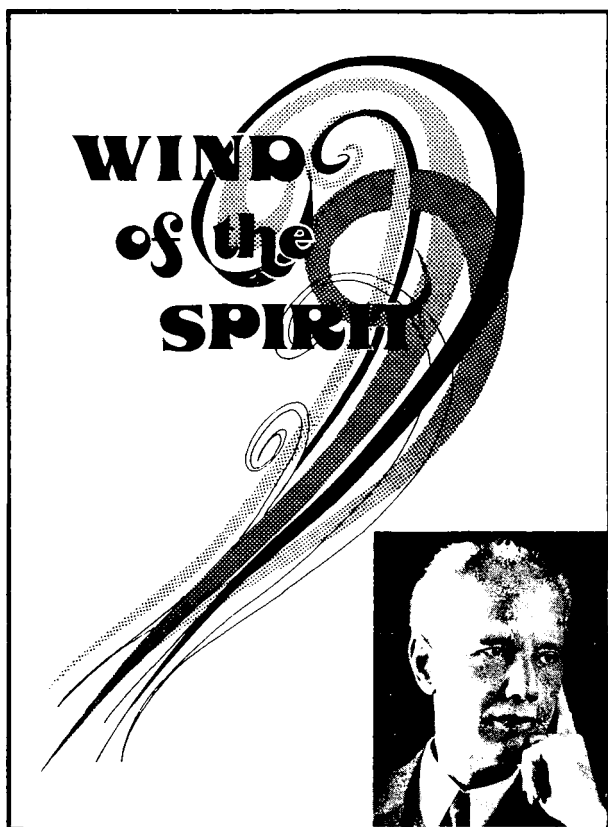
She further wrote:

True Occultism is the destruction of the false idea of Self, and therefore true spiritual perfection and knowledge are nothing else but the complete identification of our finite 'selves' with the Great All. It follows, therefore, that no spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy — for the individual is an inseparable part of the whole. —*Ibid*, XI, 105.

THE CRIME OF EXECUTION

Mr. Judge explains in the *Ocean* how victims of capital punishment are condemned by society to Kāma Loka, where, since they are not really dead,

* This and the quoted passages in following paragraphs (except the last two from B.C.W.) are from Rabbi Sidney Greenberg *A Treasury of The Art of Living*, pp. 38, 33, 31, 32.



G. de PURUCKER, born in 1874 in Suffern, New York, was Leader of the Theosophical Society (Point Loma) from 1929 until his death in 1942. He is best known as an interpreter of the deeper reaches of esoteric thought; but also of great importance are his stirring public talks which brought the 'heart of things' direct to the understanding of his audience.

In *Wind of the Spirit* we have a rare and valuable collectanea of these — one hundred subjects relating to today's problems — exalted insights into the Wisdom as old as man yet forever new. Today some 40 years later, it is not difficult to discern in these spoken words a prophetic voice; and we may well ask ourselves whether its warning, its adjuration, its appeal, has been listened to with the intentness it deserved.

We have here — because in it a primary keynote is sounded — the first selection in this volume, omitting only the two introductory paragraphs.

WIND OF THE SPIRIT

. . . So now facing what is taking place in the world today we must recognise it as no chance event, no haphazard or fortuitous occurrence, not the blind blows of fate, but the working out of the events which are coming. We must recognise that behind these events there is power, spiritual power, spiritual force. It will all work out to an already predestined and sublime ending. For to me, despite the agony and the sadness that we humans in our blindness feel, there is the wind of the spirit sweeping over the earth, rearranging, remaking, reshaping. And the agonies and sorrows that come, come from ourselves, blind humans that we are who will not enter into Nature's majestic processes, helping her, but instead oppose her, and in opposing her suffer.

One may say: "Alas, we know not how to act in consonance with Nature's laws!" But the statement is not true. It is a lie, for men have been taught since immemorial time that right is right, just is just, wrong is wrong. How then may we choose between the right and the wrong? And just here enters in a difficulty; not that it exists in itself, but we create it. It is not right to employ violence and force. There is the first law. "Thou shalt not kill." Violate this law, and you set yourself in opposition to Nature's processes. Even in ordinary affairs man's genius recognises this, and it is imbodyed in our systems of jurisprudence today, an advance truly; for no longer is it considered logical

for the avenger, the one wronged, to seek out his enemy and engage in mortal combat. We are advancing, for the time was when even to refuse to recognise what was then called one's honor, would have subjected a man to shameful ostracism. Our ideas have enlarged. Is there a man or woman in the world today who would dare to tell me that the only way to settle disputes is by violence, when, mayhap, victory will perch upon the banners of the one who is less right than the other?

The way to settle disputes is by reason, by refusing to accept anything less grand than that. For he who takes up the sword, as the Avatāra Jesus put it, by the sword will he perish. Perhaps not immediately, but in the long run. Disputes are righteously and in justice composed on the basis of reason and right, not on the basis of the heavy hand of violence.

We ask why we suffer. We ask why these things have fallen upon us. In our ignorance of our own Higher Selves, and in our lack of a perfect confidence in the eternal laws of cosmic life, we assume, we take to ourselves, the duties of the avenger. What man knows enough to judge any other man unto the scaffold? So well are these principles recognised that there is not a civilized society today that recommends them. They all want justice; they all want to use reason. Why don't they use it? And using it, why don't they abide by it? Face facts if you want to

know the reason of the suffering and agony, the terror and appalling privations that are upon us. It is no extra-cosmic god, nor intra-cosmic god, who has put these horrible things upon us, his blind children. *It is we ourselves.*

I am not preaching a doctrine of illogical pacifism, in the sense of submitting to anything without struggle; for society must protect itself. But let it protect itself by means which laws, national and international, have already established, and to which the greatest and supposedly most civilized nations on earth have years ago pledged their honor and their allegiance. But when the test comes: "Oh, no; this is a matter of national honor. We will attend to this ourselves!" Then when the heavy blows fall, when happiness and honor have fled, when want and misery stalk through our streets, we cry unto high heaven and say: "What have I done that these things should fall upon me?"

Were there no means of securing, of establishing right, it would be a different matter. But there are the means, recognised and accepted means, to which the so-called statesmen of our world have pledged their allegiance in solemn compact. And then we complain; and then we say we suffer, and wonder why. And the wind of the spirit that is blowing over the world, tumultuous, cold and biting as it seems to our sensitive lives, is nevertheless the *wind of the spirit*, and it will blow away the fogs and illusions; and men once more at last can see peace, heavenly peace, and prosperity and self-respect.

It is well to remember that while our hearts may ache — and the man is inhuman whose heart today does not ache over what our brothers in humanity are everywhere enduring — remember, I say, that behind the suffering there is learning, that behind and beyond the present events there is a dawn. Let us as individuals, not merely as Theosophists, do our part in helping to bring the new day, when violence will be seen for the folly that it is, and the reign of justice and reason and fellow-feeling will be with us and around us. If not, we shall have a recurrence, and worse, of what now we are passing through, and after that another recurrence still worse than the former,

and so on to the remains of our civilization, until our civilized society will vanish in flame and blood.

Those of you who may be alive to see the hand-writing on the wall had better awaken.

MENE MENE TEKEL UPHARSIN!

Weighed, Weighed, Wanting — the Persians!

The tragedy of Occidental society is that it has lost its trust in an abiding spiritual power in this world of ours, and Reason has lost its seat. This entire universe of ours is but an appearance, an outer shell, a physical body as it were, manifesting the tremendous forces at work on the other side of the veil of Nature; and no man, no demi-god, or god, can offend or oppose these powers with impunity. Law rules this world and sooner or later the gods will descend from their azure seats. Let us see that they come to us as envoys of happiness and peace, rather than with the flaming swords avenging overthrown innocence.

You will tell me: "You are preaching after the event." But this is not true, for worse will come unless we heed. And these things have been told to mankind from immemorial time. The man who said, "God and I are a majority against the whole world" was no flamboyant egoist. If we understand his meaning we realize what he meant.

I have felt impelled to speak of the wind of the spirit blowing over the earth. It will extinguish all false lights; the true and the holy will but burn the brighter and will remain. Yet judge not. Things do not happen in a day. Perhaps it may be fifty years before we know at least something of the inner meaning of what is now coming upon us: of good, of ill; of high, of low; of pathos or of bathos. But this that I have called the wind of the spirit is clairvoyant in the heavenly sense. It is the spirit of the Earth, if you wish, and its works are utter true. All that is grand and unselfish, I repeat, will live. What is false and selfish, this wind will not merely pass by, but mayhap overthrow. Put your whole trust in the divine power behind Nature and live in accordance therewith, and Nature will look upon you as working with her and therefore as her master and will make obeisance. Those of you who have ears to hear, hear!

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they remain for a term approximately equal to the life-span they would have had on earth. Those receiving this 'punishment' are cruelly subjected to an uncompromising and non-regenerative condition. Furthermore:

This Kamarupa spook is also the enemy of our civilization, which permits us to execute men for crimes committed (or not committed) and thus throw out into the ether the mass of passion and desire free from the weight of the body and liable at any moment to be attracted to any sensitive person. Being thus attracted, the deplorable images of crimes committed and also the picture of the execution and all the accompanying curses and wishes for revenge are implanted in living persons, who, not seeing the evil, are unable to throw it off. Thus crimes and new ideas of crimes are wilfully propagated every day by those countries where capital punishment prevails.

Hollow Vengeance

Senator Howard Metzenbaum of Ohio placed a list in the February 8 Congressional Record containing forty-eight names of people sentenced to death for crimes they did not commit. The list was partially reprinted in the July *Harper's*. During a Senate debate on capital punishment Metzenbaum reviewed several dozen cases in which the accused were discovered to be innocent in the years following their scheduled execution. In one instance the wife of the killer confessed her complicity thirty years after the murder. One wonders how many other cases of mistaken identity remain undisclosed. Senator Metzenbaum makes no claim that his list is exhaustive. One also wonders about the psychic 'bruises' sustained by the man whose "head had been shaved for execution when a look-alike confessed." Unusual and cruel punishment is supposed to be unconstitutional.

— *Theosophy* (The Theosophy Co., Los Angeles) Oct. 1984

HEART-LESS SURVIVAL

Richard I. Robb

In response to inquiries as to the viability of "heart transplants", now claiming popular attention, the following thoughts are offered.

The mechanical prolongation of life is presently the glamour of 20th century intellectual medicine. Ignorant of the *jiva* or life principles as they flow through the human frame, they seek to solve problems by changing the tool, rather than the electricity that operates it. This brings to mind a passage from *The Mahatma Letters* (p. 159, orig. ed) (p. 156 Adyar ed)

... life as life is not only transformable into other aspects or phases of the all-pervading Force, but it can actually be infused into an artificial man. Frankenstein is a myth only so far as he is the hero of a mystic tale; in nature — he is a possibility; and the physicists and physicians of the last sub-race of the sixth Race will inoculate life and revive corpses, as they now do small-pox and often less comely diseases. Spirit, life and

matter, are not natural principles existing independently of each other, but the effects of combinations produced by eternal motion in Space . . .

Are our doctors on the right track then? Assuredly not. It may be possible to prolong life by replacement or substitution of liver, kidney's, etc. with apparatus which performs the *physical* functions, but by substitution of the heart we find quite another difficulty. The heart, the "chamber of Brahma", is the organ through which the higher mind acts to influence the atoms of the cells in the body; the lower mind upon the physical organs. Consciousness of the animal body is made up of all the cells of the body *except* the heart, the organ of the spiritual consciousness representing the Higher Triad, with the liver and spleen as the Quarternary. "The heart is the king of the Body, its most important organ. Even if the Head be severed from the trunk, the Heart will continue to beat for half an hour." (*B.C.W.* XII, p. 694-5). The heart with the blood as carrier of Prāna, vivifies the whole frame, the red corpuscles as drops of electrical fluid.

What may we expect then from artificial heart transplants? Barney Clark, Murray Haydon, and Jack Burcham, have all died from the failure of secondary organs or their effects, within three months. Without an organ for the Prāna to act through—(heartless)—the body coasts on the vitality remaining as a residual force in the surrounding organs, even though the blood is being oxygenated, but doomed by lack of a guiding light, as the planets would continue for a time, if the sun were replaced with a mechanical luminescence. Students will find more on this subject in *BCW* Vol. 12, p. 694, and in *The Mahatma Letters* references to solar functions.

IX: QUESTIONS — YOUR ANSWERS

We come now in our regular series to Theosophical Manual No. 9: *Hierarchies: The Cosmic Ladder of Life*, by Gertrude W. van Pelt, M.D. This study goes far beyond the usual meaning attached to the word Hierarchy, and explains the teaching of the ancient Mystery-Schools concerning the fundamental scheme of things in universal nature. — ED.

I. INTRODUCTION

1. Who was Dionysius the Areopagite? What terms (still used in the Christian Church today) showing the hierarchical structure of the universe did he introduce? (pp. 2-3)
2. Give examples of a hierarchy. (pp. 3-5)
3. In what way in the human kingdom is the condition different from the lower kingdoms as regards guidance by higher Beings? (p. 6)

II. THE HUMAN BODY

1. What thoughts do you get from this chapter as

to the human body being a Universe?

III. SOURCE OF THESE TEACHINGS

1. From whence have all the Founders of the great religions come? (pp. 14-15)
2. What is the 'authority' for the teachings of Theosophy? (pp. 15-16)
3. In your own words give a definition of a hierarchy, and the "generalized Greek Hierarchy" of the historical period just preceding the Christian. (pp. 16-17)
4. Why is the belief in an extra-cosmic God illogical and contrary to what is seen to be universal in nature? (pp. 18-19)

IV. MAN'S COMPOSITE NATURE AS A HIERARCHY

1. What can you say about the Universe being "worked and guided from within outwards" and by an "almost endless series of Hierarchies of sentient Beings . . ."? (pp. 23-24)

V. THE INFINITE AND ETERNAL CAUSE OF BEING

1. What do you understand by "a Boundless Principle"? (pp. 25-26)

VI. THE UNIVERSE AS A HIERARCHY

1. In what manner may every point of space be considered a center of consciousness (p. 30)
2. Starting from "below" give some of the grades of life exemplifying the universal hierarchical arrangement. Starting from "above" trace the pattern as it is seen descending towards our own realm. (pp. 33-34)
3. In what way may a tree symbolize the hierarchical structure of the universe? (pp. 34-35)

VII. OUR SOLAR SYSTEM AS A HIERARCHY

1. What is "the real Sun"? What happens at its 'death' when the Solar Pralaya arrives? (pp. 36-37)
2. What are the six planets (or "major hierarchies") forming our solar system? What is Uranus? What is Neptune? (pp. 38-39)
3. What is meant by a Hierarchy of Compassion? What is meant by the incarnation of the Mānasaputras? (pp. 39-40)
4. What is the "Wondrous Being", (pp. 40-41)
5. What and where is Sambhala? (pp. 41-42)

VIII. CO-OPERATION THROUGHOUT ALL HIERARCHIES

1. What are the "Architects", and what is their work? (p. 44)
2. What are the "Builders", and what is their work? (p. 44)
3. In the sevenfold constitution of man, which principles represent the Architects, and which the Builders? (p. 46)

4. What is a *laya-center*? (pp. 49-50)

5. What is the doctrine of Emanations? (pp. 51-52)

IX. INVOLUTION AND EVOLUTION

1. How is it that evolution is impossible without involution? How is this represented in the great cycles as one great co-operative process? (pp. 55-57)

X. BROTHERHOOD AS A FACT IN NATURE

1. In what way does the teaching of Hierarchies demonstrate that Brotherhood is an incontrovertible *fact* in Nature? (pp. 61-63)

BOOK REVIEW

Proceedings: Symposium on H.P. Blavatsky's 'Secret Doctrine', July 21-22, 1984.

The following review/critique of the "SD² Proceedings", the printed report of the 17 Papers from 4 countries delivered at the Conference and published by Wizards Bookshelf, (Box 6600, San Diego, California, 92106) is by Daniel van Egmond, and is reprinted (in translation from the Dutch) from *Theosophia*, the April 1985 issue, The Hague, Holland, official periodical of the T.S. Adyar, in the Netherlands. As this Conference in San Diego was unique, being the first international gathering of its kind on this specific subject, it is felt that participants and/or friends of the Conference may wish to respond with their own commentary, which may be of interest to *Eclectic* readers. These will be welcome. — ED.

Last year, July 21-22, there was a symposium on *The Secret Doctrine* intended as a platform for serious students of H.P.B.'s *magnum opus*. Some 85 people cooperated, mainly Americans, but including also participants from the Philippines, England, and the Netherlands. A long time before July 1984 announcements were made in magazines — important theosophical magazines — inviting papers for this symposium. In the above mentioned booklet 17 such contributions are published. If this collection gives a true representation or picture of what lately, during the last few years, has been achieved in the field of *serious* examination and study of *The Secret Doctrine*, then alas, I must state that the situation is still more deplorable than I had already dreaded. Prominent individuals from a diversity of theosophical groups make either a very superficial or rather fatuous contributions. H.P.B. hoped that her work should be better understood in our day and that in the world of scientists more appreciation of the "Secret Doctrine" would arise. If we really wish her expectation to be fulfilled then we shall have to become much more critical than these 17 students. It is very urgent that really serious examination start on an international scale. Only extensive discussion makes possible to elucidate points on which my negative reaction is based. This short review can give only some general statements.

If we take, as a starting point, that a serious study of the "S.D." finally should lead to *new* insights, then only one contribution answers this requirement, viz. Henk Dubbink's, which should be published in our own magazine. With exact analysis he shows that the "cosmologic notes" of one of Blavatsky's teachers corresponds, within practically the smallest details, with the ideas of Plotinus — by which he proves that Theosophy and Neo-Platonism are indeed shoots of one branch, such as H.P.B. taught.

W.D. McDavid enumerates some parallels between *The Secret Doctrine* and modern physics, a way of working which is becoming very popular, thanks to the many publications about the relationship between 'Eastern mysticism' and modern physics. McDavid, however, nowhere tries to make clear that similar superficial resemblances actually offer nothing, because it is not evident at all in what respect esoteric visions and physical conceptions are comparable. Each serious esoteric examination ought to start with this question. I cannot answer this extensively here, and that is why it suffices to say that all authentic traditions assert that sensorial experience (and also empirical research) belong by definition to the field of "the world of shadows", or the more or less illusive "world of phenomena," whereas the esoteric teachings refer to the "one reality" (compare H.P.B.'s distinction between Kosmos and cosmos). Now then, if a number of elements from the cosmos seem to agree with a number of elements from the Kosmos, this definitely does not mean that we can speak here of a parallelism between science and esotericism. Obviously, our memory is very short. About the turn of the century so-called esotericists exulted at the fact that the model of the atom of the time (core with electrons around it) proved the law "as above so below," because the atom resembled a solar system in miniature. In the meantime we know better: that model has nothing to do with the actual structure of the atom. From this we can learn that it is dangerous to see all kinds of parallels — which has been proved by "the" science of today which will have to be revised in due time.

The same criticism rules regarding the contribution of E. Titchenell. Such remarks as "matter has become an illusion," say nothing at all as long as one does not make clear what must be understood by 'matter' and what by 'illusion'. For someone who bumps his head against a wall will find it difficult to agree with the author. Besides, she makes the same mistake which is so popular nowadays, viz. the conception that myths in the first place have a psychological meaning. According to H.P.B. myths have neither a psychological nor a cosmological meaning, because in the first place myths refer to the Kosmos which transcends the difference between psyche and nature. It is of little importance to discover similarity

between myths and psychological or physical conceptions, because this all belongs still to the "world of shadows", whereas esoteric myths can reveal the "One Reality". That's why it is incorrect to assert that the present science affirms the teachings of *The Secret Doctrine*; in this way one continues mixing up cosmos and Kosmos and one makes nonsense of it all.

R. H. Hannon writes a nice story about the relationship between H.P.B. and Sir William Crookes, and V.R. Hao-Chin, Jr. about "the hidden deity in world religions." Both contributions are agreeable reading-matter but do not contain really new insights.

Frankly, dreadful is the story of J. Coulting, who, in a most uncritical way, juggles with the symbolism of figures of *The Secret Doctrine*. Whenever one takes the symbolism of figures seriously there should be published quite different studies than this one. (Thank goodness a number of similar studies exist, but nowhere in theosophical literature have I found one indication that supports this fact).

Still more unbelievable, but of a similar type, is the contribution of T. Maddock, which pretends to be a "deeper study" of *The Secret Doctrine*. Without reserve, H.P.B. would speak of "flapdoodles" were she to set eyes on it. If Theosophy must really be taken seriously, one should stop publishing such nonsense.

It is a pity that D. Eklund's contribution about the 1886-manuscript of the S.D. is so non-committal as well. More than fifteen years ago there appeared a far more extensive and exact study on this same topic in *Theosophia*.

Now I have passed in review nearly all contributions, and again I regret to give utterance to my sorrow as to the very poor result of what should have been a serious study of *The Secret Doctrine*. It is the idea to organize a similar symposium next year. As far as I am concerned, one can better wait till really serious examination will have been done and reliable results collected which we can offer the public without shame. It might have been better if this booklet had not been printed. — D.v.E.

ITEMS OF INTEREST AND NOTES FROM THE EDITOR

Final Volume of Collected Writings of H.P. Blavatsky

Quest Books, Fall 1985, of The Theosophical Publishing House, 306 West Geneva Road, Wheaton, Illinois 60189, announces publication of this last volume of *Blavatsky Collected Writings*, the work on which series, now of 14 volumes, began many years ago at Point Loma, and to which Boris de Zirkoff, its editor, devoted the mature years of his life. This volume, we read, will include "topics for controversy, for meditation, for the philosopher, for scientists, religionists, metaphysicians," and, we here add, for Theosophists! Some of the chapter titles: The Origin of the Mysteries; Eastern and Western Occultism; Symbolism of Sun

and Stars; Astrology and Astrolatry; The Mystery of Buddha." Publishing date: October 1985; 550 p. 6 x 9, cl. \$16.50.

A Gift We Love

This Item can be brief. It speaks for itself. A friend has sent us 22 new paid subscriptions to the *Eclectic*, humorously saying: "Better to spend my money this way than in the pool halls and gambling dens of the midwest!" What more can editors wish for — minds and hearts added to our readership — AND a giving hand!

"King — of the Khyber Rifles" — and Important "Back-Matter"

Talbot Mundy's most popular work, *King — of the Khyber Rifles* has just been published in paperback, selling for \$3.95, by Carroll & Graf Publishers Inc. (200 Fifth Avenue, New York, N.Y. 10021). The Bobbs-Merrill Company were the first publishers, back in 1916. It was also made into a movie many years ago. Of special interest in this new edition is the "back-matter" on its last page. Titled "A Note on the Author," it reads as follows:

"Six years after writing *King — Of The Khyber Rifles*, Mundy wrote another stirring story titled *OM — The Secret of Ahbor Valley*. The author's deep knowledge of Eastern philosophy had now matured. Coupled with the intrigue, adventure and romance of his earlier novels, Mundy added a powerful mystical note, expressed through the actions and life of an old Lama. *OM — The Secret of Ahbor Valley* is considered by many to be his masterpiece.

"At the time he wrote *OM*, Talbot Mundy was a house guest of Katherine Tingley at the Theosophical Headquarters on Point Loma, a suburb of San Diego, California. In his autographed presentation copy to his hostess, the author wrote: 'What wisdom it contains was learned from you, and its unwisdom was my own. Without your teaching, patience and encouragement, I could not have "Imagined" the wise old Lama or his chela. Be this, therefore, a written record of my gratitude and obligation to you.'

"Readers of *OM* may be interested to note that works with a similar spiritual theme and practical philosophy are today still published by Point Loma Publications, Inc., a non-profit corporation. (P. O. Box 6507, San Diego, California 92106)."

Theosophical School for Children in The Philippines

Newsletter of July 1985 from the National President of the T.S. in the Philippines tells of plans to establish a school for children by June 1986. It will have a nursery and kindergarten classes at the "ISP premises, which are envisioned to be eventually self-supporting and not subsidized." A call has gone out for a teacher "with the right temperament to educate young children with love and caring." Referrals and/or recommendations are welcome.

Another item: *The Philippine Theosophist* resumes publication beginning the third quarter of 1985. Distributed free to members, non-members may also subscribe at P40.00 per year, which includes postage and mailing. Submit articles, items of theosophical interest, etc., to: Editor, *The Philippine Theosophist*, 1 Iba St., Quezon City, P.I. Articles may be in Filipino or English.

News from Germany

Impetus to theosophical work in Germany was given by the Convention and Summerschool of Die Theosophische Gesellschaft (P. L.), (formerly Unterlengenhardt, now

directed from Berlin); and Theosophische Gesellschaft, "Esoterische Philosophie", Hannover. "It was a lovely time," writes Mrs. Barbel Ackermann, Secretary of the latter. "Attended by some 60 persons, everything went well, harmonious and successful." She also announces publication of a new German translation of G. de Purucker's *Golden Precepts*. Those interested should order from the Secretary, Culemeyertrift 5, 3 Hannover 21, W. Germany.

The Convention and Summerschool of June 22-30 was held in Brinhausen, "beautifully situated," writes Willy Schmit (The Hague), "amidst woods and cornfields, with a view of the 'Five Lakes'." (Point Loma Publications was very happy to receive a plaque signed by the many attending.) There were talks by 10 speakers from both Holland and Germany, with the final one given by Irmgard Scheithauer titled "Geht in die Stille." One of the evening's gatherings, attended by many younger people, was devoted to a review of the Lotus-Circle work for children, now enthusiastically directed by Sieglinde Godecke, using material gathered by Mary Linné over the years. With Nel Fonhof (from Holland) at the piano, even the older ones joined in singing the charming Lotus-Circle songs originally sung at Point Loma in the early days. Another evening was given to a symposium by the Berlin group on "Discipline" — five minutes contributed by each speaker.

Following the Convention came the Summerschool, concentrating on a review and study, led by Mrs. Scheithauer, of "The Esoteric Schools", Chapter of G. de Purucker's *The Esoteric Tradition*.

Since the death of Mary Linné, to whom, and for whose dedicated work for so many years, tribute was paid at the Convention, the Society is directed by Mrs. Irmgard Scheithauer, Landshutterstr. 33, 1 Berlin 30, W. Germany. She also edits *Der Theosophische Pfad* and *Theosophischer Korrespondents-brief*.

Theoscientists

(The following is quoted from the February 1985 issue of *Bulletin of The Theosophy Science Study Group India*.)

(*The Theoscientist*, 2nd Quar., 84): "During the last few decades, however, those scientists who have by their research and interpretation of scientific theories directly influenced the main current of scientific thought, form a galaxy of true Theoscientists of our century: *Stephen M. Phillips*, a teacher and researcher in physics and mathematics has given a complete explanation of the 'occult chemistry', in terms of the most recent hypotheses on atom physics *David Bohm*, a physicist working at Berbeck College in London, is a mystic. Both J. Krishnamurthy and Bohm say that continuous non-dualistic awareness 'provides consciousness with experiential certitude based on evidence that the ultimate nature of the universe is an energy of love.' . . . *Fritjof Capra*: His first work *The Tao of Physics* has revolutionized the philosophy of science in recent times *E. Lester Smith*: An English Chemist and Fellow of the Royal Society, has done original research on Vitamin B₁₂ and is the author of *Intelligence Came First*, in which he has proved that mind is not the product of matter as usually believed by the scientists, but the reverse is the fact. . . . *Rupert Sheldrake*: an English biologist has given a new theory to the scientific world that there is a morphogenetic field which produces various patterns of forms in Nature. . . . *Ken Wilber*: Author of *The Spectrum of Consciousness*, has synthesized the Eastern and Western psychologies *I.K. Taimni*, a professor of chemistry, is a commentator of yogic literature and occult treatises, and also author of *Man, God and the Universe, Science and*

Occultism, Glimpses into the Psychology of Yoga and Self Culture. He is critical of the unscientific attitude of the scientists towards religious and spiritual experiences. . . . *Arthur Ellison*: an electrical engineer, is president of the Society of Psychic Research, London, and is doing research work on paranormal phenomena.

"For a more detailed list of scientists who are involved in theosophical research, including those associated with Theosophical Research Institute, Wheaton, Ill., USA, The Theosophy/Science Group, Sydney, Australia, and Theosophy Science Study Group, India, please refer to the *Register of Scientifically Qualified Members*, c/o Dr. A. Kannan, The Theosophical Society, Adyar, Madras 600 020, India."

A Theosophical Editor on Publishing

(The following is from *The Canadian Theosophist*, May-June 1985.)

It is admittedly difficult to look objectively at an organization with which we are closely connected. It is possible, however, to make a few observations and note trends with respect to the Theosophical Movement, based on facts rather than opinions.

First and foremost, one can hardly fail to be impressed with the current publishing output. Twenty-five years ago, it was very difficult to obtain, even through specialist second-hand booksellers, many important early Theosophical titles. Today, most of the old books that are of interest to serious students of Theosophy are readily available. In addition, more new works are being published than ever before.

There are at least six active publishers in the Theosophical Movement, and by and large their output is of very good quality. . . .

What are we to make of this? For one thing, publishers cannot exist for long without either an endless supply of capital, or a return on their investments through books purchased. Since the former is patently inapplicable in the case of Theosophical publishers, it is therefore reasonable to assume there exists a reading public willing to buy our literature. In itself this is a gratifying trend.

But this raises another question, the answer to which is not as obvious as it appears on the surface. Who are the majority of these book-buyers? Some eventually join the Society or other Theosophical organization, but it seems that most must be solitary readers. Regardless, they are doing all of us a favor, by helping publishers achieve, albeit probably over a long time period, an economy of scale which makes their effort feasible.

It is perhaps unnecessary to state the obvious fact that without considerable personal sacrifices and many individuals contributing their valuable labors of love, few if any of our publishers would be able to exist, even if book sales increased tenfold. — T.G.D.

L. Gordon Plummer Lectures at the P.R.S.

In response to an invitation from the Philosophical Research Society, Los Angeles (Manly Hall, Founder), L. Gordon Plummer (of Point Loma Publications) spoke on July 17th. His subject, illustrated by slides and mathematical models of his own making, was "The Golden Section and Pythagorean Geometry". Following the talk Mr. Plummer and Mr. Steve Gassoway, who accompanied him were invited by Mr. Hall to his home where they were shown valuable souvenirs from all parts of the world gathered during many years of lecturing and travel.

Letters of HPB to Elliott Coues

Readers will want to obtain copies of *The Canadian Theosophist*, May-June 1985, which continues the illuminating series of letters from HPB to Coues. They make one think, laugh, and wonder, and try (unsuccessfully of course) to re-picture the days of yore when in 1889 these words were written. They are printed verbatim from original copies held by the State Historical Society of Wisconsin. The Notes by Michael Gomes are clarifying. Readers are referred for background information to the article "The History of a Humbug" in the Sept.-Oct. 1984 issue of the C.T.

Call for Commitment and Support

Four main problems are mentioned in Jerry Ekins' President's Year End Address quoted in the Summer 1985 issue of *Southern California Federation Newsletter*: (1) Lack of communication; (2) Personality Conflicts; (3) Apathy; (4) Lodges are unclear as to their own purposes. As a result of efforts to face these problems constructively, and "to devise ways and means to further the Theosophical Movement" (the Federation's second object), a "Networking Conference" was called in January of 1984, to which were invited "common elements of the Movement." "Its impact," writes Mr. Ekins, "has expanded far beyond our expectations, inspiring similar conferences in Holland, England, Australia, and Canada. Another development is an inter-organizational communications medium called the "Theosophical Network", which is evolving in San Diego. But though much has been done in the past two years, for the Federation to succeed in its tasks, we need more than ever the commitment and support of Theosophists everywhere [in our area] who are concerned for the future of Theosophy."

Some of the above problems were aired and discussed at a joint meeting of the Federation and the San Diego Lodge at the latter's annual picnic held at Presidio Park, August 3rd, when Roger Gemme, Vice-President of the Federation, addressed the gathering.

"Secret Doctrine" Papers for T.S. in Australia Convention

As we go to press we have received word from Dianne K. Kynaston, Gen. Sec., The Theosophical Society in Australia, of the next National Convention to be held 18-25th January, 1986, at Launceston, Tasmania. The guest speaker will be Miss Jeanine Miller, "As Jeanine is a keen student of *The Secret Doctrine*," writes Mrs. Kynaston, "and following in the example set by 'The Secret Doctrine Symposium' held in San Diego last July, I have decided to devote the first two days of the Convention to a 'Secret Doctrine Symposium', with Jeanine as the lead speaker."

Mrs. Kynaston is inviting papers to be presented, using the same guidelines as laid down by the San Diego Symposium regarding source-material." For those who present papers but cannot attend, readers will be on hand on their behalf. Papers should be on researches into some aspect of the S.D., and the length should be about 15-20 minutes. — This is short notice, but papers are asked to be received by October 15th. Address: The Theosophical Society in Australia, 121 Walker Street, North Sydney, N.S.W., 2060, Australia.

First International Conference on Theosophical History

Leslie Price, editor of *Theosophical History*, in the third issue of this newly launched independent journal (July 1985) issues a Call for Papers. These will be presented at the first International Conference on Theosophical History, July 18-20, 1986, at 50 Gloucester Place, London W1H 3HJ. For information write to: Theosophical History Center, 46 Evelyn Gardens, London SW7 3HB.

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432 pages, hard cover, 300 paragraphs from S.D. appended. \$20.00. Order from: Wizards Bookshelf, P. O. Box 6600, San Diego, California 92106.

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